

The Missionary Helper.

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No. 8.

THE FIELD IS THE WORLD.—In India but one woman in 250 is able to read. . . . Moorish women in Morocco are forbidden by the Sultan to have any intercourse with ladies connected with Christian missions. . . . It is said that leprosy is surely decreasing in the east. Government inquiry shows that there are not more than 100,000 lepers, which is about one-fifth of the supposed number. . . . Dr. G. F. Pentecost states, as the result of his own observation, that the number of converts from heathenism in India is from fifty to two hundred per cent greater than under an equal number of workers in England or America. . . . "Frugal in all things. Liquors prohibited," is the motto placed over the door of each house in Gojumra, Japan. . . . All interested in the condition of the Jews in Russia will be glad to know that Rabinowich, a converted Jew, has become a successful preacher of the gospel to his people in that country. He has large congregations and is exerting a wide influence. . . . Several months ago we found lady ushers gracefully performing their duties in the Free Baptist church in Jackson, Mich. Now we are informed that eight lady ushers are "with becoming dignity" performing their duties in the Lincoln Park Baptist church, Cincinnati. . . . There are now more than 500 churches in conservative Scotland that use the unfermented fruit of the vine at the communion.

FEEDING FIRE.

CHRISTIANS may often learn lessons from the heathen. It is said that the sacred fire, consecrated twelve centuries ago by the Parsees in honor of a safe voyage from Persia to India, has never been extinguished. Five times a day it is replenished with sandal and other fragrant woods.

The fire which is kindled in the heart when it penitently yields obedience to the King of kings will be inextinguishable if it is fed daily, hourly, with fragrant love. Love to God first—then love to Christian brethren, then love to neighbors, then love to all of our own nationality, then love to all the human race. With most natures such development is necessary.

The trouble with many Christians is that they try to keep the fire burning by adding a little fuel in loving God at first, and expect it to continue to burn. They seem never to have read so far as John. The ten commandments they are familiar with, but do not know "this commandment have we from Him, that he who loveth God love his brother also."

Another class of Christians use a little *brotherly* love to keep the spiritual fire burning. But in order to feed this fire continuously there must be the Christlike love for *all mankind* which is the foundation of mission work. In other words the true missionary spirit, which includes in its broad sympathy and yearning love the whole human race, is the one which feeds daily the spiritual fire in the church, so that it burns brighter and brighter and is truly a light to the world.

For this reason it is true that the more of a *missionary spirit* there is in a denomination, or a church, or an individual heart, the more *spiritual* is the life and influence.

"THE most arduous task a reformer has to execute is to make people think, to rouse them from that lethargy, which like the mantle of sleep covers them in repose and contentment."

MIDSUMMER.

IT is a pity on some accounts that the scattering of the people in July and August to the mountains, the country, and the seashore interrupts the meetings of the Auxiliaries, for no circumstances could place us in such hearty sympathy with our missionaries as attempting to actively carry on Christian work with the thermometer in the nineties and nature broiling about us. When we sit perspiring before our Sabbath-school classes, wondering whether we can compete with the fans and be able to leave one impression in the minds before us, let us think of our missionaries, who in greater heat labor for months each year under the most enervating influences.

UNDER GROUND.

NO matter what theories may be advanced as to our duty to be happy and joyous under all circumstances, these natures of ours cannot revel in joy when the darkness of affliction settles about them. It is a good deal like passing through the Hoosac Tunnel. Before reaching it the scenery is beautiful. Mountain, valley, dancing waters, make the lover of nature full of gladness. All at once we plunge into the mountain. The darkness is only relieved by dim lights in the cars and the flashing bits of brightness along the sides of the tunnel. The smoke seems compressed about us. We are awed by the thought of the mass of rock and earth above us, and for twelve minutes we patiently endure; then we whirl out into the brightness again, which is dazzling at first but brings back joy with the light. But through those twelve minutes of endurance there is the sweet thought that above and about and within us there is a Loving Power strong enough and wise enough to care for us in any emergency.

So when the brightness of life suddenly goes out, and above and about us we seem to be shut in by an awful weight of

sorrow, while we cannot enjoy the darkness but have to endure for a season, in the soul that trusts God there may be a peaceful waiting for the light.

“THE PENNY YE MEANT TO GIVE.”

THERE'S a funny tale of a stingy man,
Who was none too good but might have been worse;
Who went to his church on a Sunday night
And carried along his well filled purse.

When the sexton came with his begging plate
The church was but dim with the candle's light;
The stingy man fumbled all through his purse
And chose a coin by touch and not sight.

It's an odd thing now that guineas should be
So like unto pennies in shape and size.
“I'll give a penny,” the stingy man said;
“The poor must not gifts of pennies despise.”

The penny fell down with a clatter and ring,
And back in his seat leaned the stingy man.
“The world is so full of the poor,” he thought;
“I can't help them all—I give what I can.”

Ha, ha! how the sexton smiled, to be sure,
To see the gold guinea fall in his plate;
Ha, ha! how the stingy man's heart was wrung,
Perceiving his blunder but just too late!

“No matter,” he said: “in the Lord's account
That guinea of gold is set down to me.
They lend to Him who give to the poor;
It will not so bad an investment be.”

“Na, na, mon,” the chuckling sexton cried out;
“The Lord is na cheated—He kens thee well;
He knew it was only by accident
That out of thy fingers the guinea fell!

"He keeps an account, na doubt, for the puir;
But in that account He'll set down to thee
Na mair o' that golden guinea, my mon,
Than the one bare penny ye meant to gi'e!"

There's a comfort too in the little tale—
A serious side as well as a joke;
A comfort for all the generous poor
In the comical words the sexton spoke.

A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in His account
For all the pennies we long to "gi'e."

—Selected.

ECHIGO, DARKEST JAPAN. THE WAY OUT.

BY MRS. MARY R. PHILLIPS.

SINCE the day Japan wrote over her gates, "Death to the Christian who dares to step upon our soil," an intense interest has been awakened in the "land of the rising sun." Conflicting accounts, however, came from its bright shores. One worker sees Japan possessing a civilization and a government comparable with any under the sun and a climate incomparable in delight and healthfulness, and he reports, "The whole nation is just ready to enter the kingdom." Another from his standpoint beholds the great unwashed rushing on to certain death, and cries pathetically for help. Hence the little pamphlet, "Echigo, or Darkest Japan," which lies before me.

Echigo is a supreme province. It is the most densely settled, has the most trying climate, is most actively Buddhistic, and has the most abandoned women. Dr. Scudder, a missionary to the largest city (Niigata) in Japan, writes, "Beautiful is Echigo for situation, facing the western sun, its fringe of tall mountains bending around it like a bow, dipping into the sea at the north and again at the south, and sending a prolonga-

tion down to the ocean at the center as though it were the arrow in position—the silver line of breakers forming the string.”

And as one rides in his little jinriksha he wonders how it is possible for so small an area to support in such comparative comfort a million and a half of people ; and they are a hardy people too, for the west winds that blow nearly every day from Nov. 1 to May 1 are kept by the snow-covered mountains from rushing on to the east, and pour down floods of rain and snows innumerable, filling up the village streets and almost burying the houses. It sends the blood coursing to face these winds ; and, alas ! too often those predisposed to lung weakness are fatally stricken if they linger too long amid those bleak winters.

“ Let Echigo alone. There is the stronghold of Buddhism,” was the cry years ago. But these words only fired the heart of a young Scotch physician who had just buried out of sight the bride who one year before with him bade farewell to the home friends.

Dr. Palm was the pioneer missionary to Echigo years before the American, Dr. Brown, whose mother wrote those tender words, “ I love to steal awhile away from every cumb’ring care,” had gone there to teach in a government school ; but he was not allowed to stay long. So Dr. Palm went alone, fought the battle, and gained the victory. He gathered groups of Christians all over the province ; men and women who bear the stamp of his consecration. Dr. Palm was called away to England and the American Board entered. The work has been pressed, and there are now nearly five hundred Christians.

But it now languishes, for throughout all Japan men look upon a residence in damp, snowy Echigo as an exile. Few pastors will go there. In no portion of Japan are the abandoned women so numerous, and the Bible women sent among them are tempted to turn away in despair, but are frequently

richly rewarded when they patiently strive to win them with kind words and entreaties. If an energetic Christian woman could be placed in each town and village, who would enter every home and teach the women and children of Echigo, the banner of the cross would soon float over these valleys.

H. B. Newell, now in Echigo, writes, "On account of the mountains it is said only about twelve per cent of the land in Japan can be cultivated. A little larger per cent is cultivated in Echigo, and its fruit products are very promising. A good deal of lacquer ware and some silk are produced there. Many salmon are taken in the river or caught along the shore.

"The religious features are those common to the whole country; Buddhism predominates and is a strong factor in politics and education as well as religion. The fact that \$2,000,000 out of \$100,00,000 used in the construction of the Buddhism temple, Hongwasji, now being erected in Kyoto, came from Echigo indicates the vital hold which that religion has upon the people. Certain classes of the Buddhists are adopting the methods of aggressive work which Christianity has introduced, such as mass meetings for spreading their doctrines, meetings for women (where polite forms of etiquette and their elegant and elaborate ceremonies of making and serving tea are taught, along with the doctrinal part), kindergartens, etc.

"A new sect, whose founder I have met most pleasantly, aims at being eclectic, choosing best parts from all religions, placing the moral teachings of Christ and the New Testament on a level with Buddha, Confucius, Mahomet, and as many other conspicuous teachers of truth as they can find. It accepts the coming of Christianity as an unavoidable thing, and seeks to make the best of it by swallowing it and putting its own interpretation upon its doctrines."

The following letter is a picture of missionary life in Nagaoka (one of the towns of Echigo) which gives an

unusual view of the so-called "mild" climate of Japan:

"Letters from Nagaoka, dated Jan. 25, 1891, inform us that Mr. and Mrs. Newell left Kyoto, where it was bright and warm, flowers blooming, as soon as their babe was old enough to travel with. They started the last days of December. Providence seems to have watched and guarded them in their journey by detaining them at Tokio for several days waiting for passports, which had been denied them by mail on technical grounds, but were secured on personal application after weary, anxious days of delay. The anxiety came from fears less the snows of the winter should set in and completely fill the mountain passes, so as to shut them out from their home at Nagaoka until the snows melt in April. This delay, however, kept them from being out on the mountains in a severe rain storm of unusual length.

"Armed with their passes they effected the transit from Tokio to Nagaoka in three days, traveling one hundred and ninety-seven miles by rail and fifty-three by man-power carriages. They went through three separate wild mountain passes, sometimes at an elevation of over 3,000 feet. Hardly had they reached their home, built at the expense of the people of Nagaoka to induce Mr. Newell to live with them, ere winter set in with great severity. In less than ten days the snow was six and a half feet deep on the level, burying high board fences out of sight; rain coming with the snow also and endangering the roofs with the weight. Icicles nine and a half feet long hung from the roof of Mr. Newell's house, and they tunneled under the snow at the street crossings. In this wild, icy region Christian missionaries are now hoping to spend the best of their lives trying to elevate womanhood, trying to make it a stronghold of Christianity instead of Buddhism, trying to make it *brightest* Japan instead of *darkest*, as it now is by reason of its fallen women and its adhesion to Buddhism."

He who saves carefully can give generously.

ABOUT WOMEN AT HOME AND ABROAD.

DR SIMMS, the writer on physiognomy, contributes an occasional article on the observations of his travels to the newspapers. In China he found evidence that foeticide, or the destruction more especially of girl babies, is still a common custom. Some charitable societies organized by foreigners claim to have saved several thousands of children from destruction, but they find it necessary to bandage the feet of the infant females in order to make them acceptable wives. A Chinaman will select a wife by inspecting her shoes, without seeing her face. The legal power granted to Chinamen over their wives permits them to be tyrannical and brutal in the extreme, and there is room for doubt whether it is a charity, after all, to save the girl babies, put them through the painful process of feet bandaging, and marry them off to such husbands as can be found for them. In one thing the women of China are fortunate. They wear no petticoats, but instead pantaloons, which would greatly contribute to their comfort if they had feet big enough to walk upon. Frances E. Russell, writing of dress reform for the *Woman's Tribune*, and complaining of the needless drapery that impedes locomotion, unnecessarily taxes strength, and interferes with work, says that it was the experience of those who tried the bloomer costume forty years ago that the public prejudice against it hindered the work in reforms which they wished to forward. While they had free limbs they felt the lack of a free spirit and the oppressive gaze of curious eyes. One who wore that costume and relinquished it on this account says, "I have never wondered since that the Chinese women allow their daughters' feet to be encased in iron shoes, or that Hindu widows walk calmly to the funeral pyre." It is an oft-quoted expression that even religion cannot give to a woman that sense of comfort which comes from being well dressed,—which means in accord with fashion, for all women seem to be more the slaves of custom than of law.

Alice Mabel Bacon, who resides among the higher class Japs as a teacher, has written a book about Japanese girls and women in which she paints them as the most charming of their sex. The girls are brought up to be pleasing, amiable, and graceful, but their first lesson in life is that of subordination and they are made to understand that they are born to please and to live for the superior being of the opposite sex. They are married off early, generally at sixteen, and are permitted to refuse such suitors as do not please them unless they put off marriage too long. There is a limit to their exercise of the veto. The wife is the husband's head servant, not his equal in social position, and the women of all grades are pretty generally limited to what we are accustomed to hear conservatives call "woman's sphere."

"SIN worketh, let me work too;
Sin undoeth let me do.
Busy as sin my work I'll ply
Till I rest in the rest of eternity.

"Time worketh, let me work too;
Time undoeth, let me do.
Busy as time my work I'll ply
Till I rest in the rest of eternity.

"Death worketh, let me work too;
Death undoeth, let me do,
Busy as death my work I'll ply
Till I rest in the rest of eternity."

By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care—
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.

JOHN G. WHITTIER.

FROM THE FIELD.

EXTRACTS FROM PRIVATE LETTER FROM BALASORE.

THE appropriations were all right, and they come regularly, but we have a greater need than money just now; we *must have* more workers. The outlook for Balasore is anything but cheering if we count on human help. Nellie Phillips, who has the zenana work of the Woman's Board besides enough other work to keep one person busy, is now entitled to her vacation, being on her eleventh year of work; but she is waiting Hattie's return.

The Hindu girls' schools—the work of the Woman's Board—are in Mrs. Boyer's care; but she with her own children and the thirty or more Orphanage boys, and outside work begun by Mr. Boyer which she is carrying on, has more than she can carry even if she hadn't the schools. Mrs. Griffin, with reduced strength from her long and severe illness, is trying to husband that and still do all that comes to her hand (which is no small amount) that she may at least finish out the ten years before a vacation is due.

I am awaiting Mrs. Smith's return, that I may go back to my work in Midnapore and vicinity, which is resting as a double burden on Miss Butts; or it may be it will seem necessary then for me to go home—I shall have been here ten years.

Now "our Father" knows all these circumstances and it is his work, and he must be preparing workers. Do you get any hints of his workings? There should be two women at least preparing to take these different places as they are vacated by those now filling them. May the Lord of the harvest "raise up and *send forth* laborers into his harvest."

Isn't this influenza, or *la grippe*, a most mysterious disease! Some one here has called it "a blast from the bottomless

pit," and it does seem as though it was a breathing from somewhere that had enveloped the whole earth ; and one seems to be so utterly powerless when once it clutches him ! Surely no disease was ever so universally prevalent in all parts of the world. It has not been so fatal here as in the colder countries. No one has died from our Christian community, though quite a proportion of them were attacked. Several deaths have occurred among the Hindus round about. Miss Hooper, Mrs. Boyer and her children, had it ; but the latter are nearly well.

There seems to be a very good spirit among my girls, and I hope some four or five of them may be converted. They are very thoughtful. Our Yearly Meeting in February was a mingled season of joy and sadness. We had one evening a thank service, and we found a great deal to be thankful for ; but we could but remember the years before when our dear Bro. Boyer was with us and dear Mrs. Harry Bachelor and her little ones ; and others that made that session a very enthusiastic and joyous one ; and now because of sickness and death and ill health our numbers are so much reduced that God's own work seems crippled. It must be only seeming, for he is all wisdom and his work goes on whether it seems so to our eyes or not.

The Sabbath-school lesson of Feb. 7 was a great comfort to me. I had read it many times before, of course, but at the lesson time the one word, "It shall accomplish *that which I please*," seemed driven home to my heart with so much assurance of fulfilment that it has been as a pillar ever since against which I may rest. God's pleasure *is* being accomplished in ways as unknown and hidden as the workings of "the rain that cometh down, and the snow from heaven, that returneth not thither, but watereth the earth and maketh it bring forth and bud."

I am getting on with this work better than at first. I have become somewhat accustomed to the various needs, and they

do not seem so heavy ; but it is a work in which one cannot slack up for a single day. I went with Miss Hooper to Calcutta ; was gone just a week, going and returning on the steamer that makes weekly trips to Balasore. Mrs. Phillips stayed at the Orphanage while I was gone, and with Nellie's help kept everything straight.

L. C. COOMBS.

Mar. 27, 1892.

LETTER FROM BHIMPORE.

DEAR HELPER :—Dr. B. and I came out here last Friday, the 29th ult. A Santal teachers' convention was going on ; that is, about one week of examination of all the Santal teachers. These conventions are held twice a year, and extra religious services, with usually additional aid, are held each day. This work for years was in our hands, and we wanted to see the teachers once more. Yesterday, Sunday, was communion day. One hundred of us sat together around the table of our Lord. What wonders has the gospel wrought here in these jungles. Twenty-five years ago not a house and one school only in all this Santal region ; now there are thirteen hundred pupils in about fifty schools and a Christian community of two hundred and twenty. The village is a large one, and there are many substantial houses. Mr. and Mrs. Stiles and the A. C. F. baby are here a happy family ; the little sunbeam just as useful as the parents, for what would the world be without the cheering sun ?

We are enjoying this little visit vastly, though it is fearfully hot—thermometer 96 degrees at bedtime.

S. P. B.

Bhimpoore, May 1, 1892.

“NOTHING has come to stay that plants itself athwart the divine law.”

“LET your word be known as true under all circumstances.”

PRACTICAL CHRISTIAN LIVING.

A SEA-SHORE THOUGHT.

“SEE what a lovely shell,
Small and pure as a pearl,
Lying close to my foot!
Frail, but a work divine,
Made so fairly well,
With delicate spire and whorl.
How exquisitely minute —
A miracle of design.

“What is it? A learned man
Could give it a clumsy name;
Let him name it who can,
The beauty would be the same.

“Slight, to be crushed with a tap
Of my finger-nail on the sand;
Small, but a *work divine*;
Frail, but of force to withstand,
Year upon year, the shock
Of cataract seas that snap
The three-decker's oaken spine
Athwart the ledges of rock.”

A LADY'S POCKET.

At a missionary meeting not very long ago, a speaker related the following true incident. The names only are fictitious:

Mrs. Niles, a very prompt, active woman, and one upon whose time many demands were made, went by appointment at a certain hour to her dressmaker's room. As she entered she found the dressmaker on her knees, arranging the drapery of a dress on another lady.

Mrs. Niles said with rather more dignity than politeness, "You see I am prompt to the moment of your appointment."

Miss Sims was evidently having some trouble in arranging the drapery in question upon her customer, who was a stout lady, and in a rather worried manner requested Mrs. Niles to be seated and she would soon be ready to wait upon her.

Greatly annoyed at the detention, she walked across the floor in the stiffest manner possible and seated herself in the stiffest chair in the room, seemingly intent on making all concerned uncomfortable, and growing more and more impatient herself as the time passed away.

Her attention was finally arrested by the following colloquy between the other lady and Miss S.: "Have you put in a pocket?"

"No; we do not put pockets in dresses any more."

"I want one in mine," said the customer.

"There is no place for one," was the reply.

"Well, you can make a place for one, for I want a pocket."

"The folds here will interfere with it, and the drapery there. There really is no place for a pocket," said the dressmaker.

"Well, I can do without folds and I can do without drapery, but I cannot do without a pocket, if it has to be sewed on the outside of my skirt."

In vain Miss Sims tried to influence her, until, weary with the discussion, her customer, Mrs. Bell, explained, saying:

"I have been robbed too many times of a blessing from my heavenly Father because I had no pocket—and my purse, of course at home—to run any such risks again. In church and in other places I have been deprived too often lately of the *blessing of giving* for the want of a pocket to have any patience with such a fashion. I have sat and listened when causes were presented to which I would gladly have contributed, but the privilege passed, and with it the blessing I might have had. Yes, I *must* have a pocket."

Mrs. Niles rose from her uncomfortable seat, now deeply interested. She had heard *her* Father's name mentioned, and Mrs. Bell was talking in no strange tongue to her. Crossing the room she said :

"I have been so annoyed because I was detained this morning, but my Father has kept me here to teach this lesson. I too have missed *the blessing of giving* many a time for the same reason, but I solemnly resolve not to have another dress made without a pocket."

The dressmaker added, "I am a Roman Catholic, but you have converted me to 'pockets,' and I shall hereafter put them in dresses unless requested not to do so. You, Mrs. Bell, shall most certainly have a pocket."

The lady narrating this story said she had noticed the evening before, at the meeting, when the collection was taken up, that many of the ladies appeared to have no pockets, and she thought that they realized that they too had missed the *blessing of giving*.

When all Christians come to consider it such a privilege to give to missionary work that they confidently look for a blessing, and grieve lest they lose it, we shall not have to beg for money as now and receive only pennies where we should have dollars.

Such a blessing is *promised*. Carry your money with you to the house of God, lest you too miss the *blessing of giving*.—*Selected*.

THE LAW OF THE TONGUE.

We all believe in good laws. The lawless spirit of communism must not prevail. If there is anything that needs to be under a good law it is the human tongue—for death and life are in its power ; it is a sword, a fire, and sometimes a world of iniquity.

The model woman described in the last chapter of Proverbs had her tongue under law, and a good one too. "In her

tongue is the law of kindness." This is a royal law for the tongue—for the tongue of children, for the tongue of parents; a royal law for the tongue at home, on the playground, in business, everywhere.

Why, the human tongue is said to be responsible for half the wars of earth; in other words, the tongue has slain seven billion people—two hundred times our whole population. The tongue is certainly open to indictment for half the misery of families and neighborhoods.

"A soft answer turneth away wrath, but grievous words stir up anger." "It is better to dwell in a corner of the house-top than with a brawling woman in a wide house,"—and a brawling man is just as bad.

When I hear children snarling or cross at home or at play, when I hear parents fretting and scolding at each other or at their children, speaking cruel words which cut like swords,—when I hear political or religious discussions carried on in bitter language, I cry for the law of the tongue. *Enforce* the law! *Abide* by the right and just law of the tongue—the law of kindness.

We want this law carried out to produce happy, united homes, to make quiet and peaceful neighborhoods. We want this law among Christians perpetually observed to produce a prosperous, united church. The law of kindness, gentle, loving words between the members of any local church, will make that church a unit for Christ. This law of kindness between the different branches of the church will heal divisions, will lessen differences, will magnify points of agreement, and tend to the truest and most perfect union.

Christian brother and sister, I charge you to have the law of kindness in your tongue, that we all may be one.—*Church Union.*

"LOVE is the victor, and the sharpest weapons of the Christian are love and lowliness."

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1892.

January 3.—General Outlook of the World.

February 7.—China and Thibet. Confucianism.

March 6.—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April 3.—India, Ceylon, Java. Brahmanism.

May 1.—Burmah, Siam, and Laos. Buddhism.

June 5.—Africa. Freedmen in the United States.

July 3.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August 7.—Italy, France, Spain, Papal Europe.

September 4.—Japan, Korea, Medical Missions.

October 2.—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

November 6.—South America. Papacy. Y. M. C. A. Home Missions.

December 4.—Syria, Greenland. Jewish Missions. Educational

QUESTIONS FOR SEPTEMBER.

[See "Echigo, Darkest Japan."]

What differences of statement about Japan?

Where is Echigo?

What can be said of its climate?

What makes it very trying?

What religion has a stronghold?

What missionaries have worked there?

What makes it a very dark field?

Who are needed there to carry on the work?

Mention some of the products.

What can you tell about the new temple?

What methods are Buddhists adopting?

Describe the new sect.

Give a picture of missionary life in Echigo.

Let *each one* give *something of interest* gleaned from *this number* of the HELPER.

WORDS FROM HOME WORKERS.

IOWA.

Waterloo.—Our thank offering meeting. In accordance with the plan as suggested in our HELPER our society arranged for a thank offering meeting, following out the program very nearly as published.

The result was quite gratifying to us, and the offering larger than some expected. Our society is small, and our church has been without a pastor for some time. But we have reason to be thankful that \$11.15 was added to the \$21.64 in the treasury. We decided that our thank offering should go to Harper's Ferry, for Storer College, the amount in the treasury being mostly for foreign mission work. Our Sunday-school observed last Sunday as Children's Day, and gave us a very nice missionary exercise called "The Little Crusaders," and the collection of \$5 will go to help educate some heathen child. How interesting it would be could we but trace the history of these dollars for a few years! I believe it would incite us to greater activity in working for missions and bringing our offering to the Lord. But we can leave them with him. We have sown the seed. He will give the increase.

MISS LOU CHAMPLIN, *Sec.*

MAINE.

The Woman's Missionary Society in connection with the *Sebec Q. M.* held a public meeting with the Atkinson church Saturday afternoon, June 19. The opening exercises consisted of a short praise service in which the congregation was invited to join. Mrs. M. R. Wade read a few verses of Scripture. Rev. F. D. Tasker followed in prayer, after which the choir rendered a fine selection, which was followed by records of last meeting by secretary and select reading by

Mrs. Fannie Herrick. The report of the secretary was encouraging and showed that good work has been done the past year.

Miss L. A. DeMeritte of Dover, N. H., was present and gave a practical talk on the special mission work of the Free Baptist women of the Sebec Q. M. Harper's Ferry and its needs was first presented in a most vivid manner. This is a phase of the work that is comparatively new to many of our sisters, and the words of the speaker fell like a revelation.

The work of our general agent, Mrs. Burlingame, was next presented. Sinclair Orphanage never seemed to have been brought nearer. These are three most important departments of work; and, were we to ask ourselves which one has the strongest claim upon our time and thoughts, should we not say *all*. For are they not all God's work?

Dover, Me., June 20.

The W. M. S. of the *Waterville, Me., Q. M.* held its June meeting with the Waterville and Sidney church. Its public meeting was held June 23, 1892. Meeting called to order by the local president, Mrs. Dora Sawtelle. Prayer, Father Page; reading records of last meeting; reading, "They Are Worth Saving," Mrs. Wood; reading, Miss Mae Bragg; reading, "A Hint from Dennis," Mrs. Helen Sawtelle; singing; collection, \$4.77. There is an Auxiliary in this church with some ten or twelve members; Mrs. Dora Sawtelle president and Mrs. Sarah Bragg, secretary.

HELEN L. DODGE, *Sec.*

MICHIGAN.

Our readers will be interested in the following private letter received by Miss DeMeritte: "I will send a word of explanation regarding the thank offerings of the 'shut-ins' of the Fairfield church—\$30.08. This is the amount they have given for the promotion of organized mission work in the Sunday-school, expended under the direction of the agent of mission band work. To this might be added the folding of six thou-

sand leaflets, the directing and stamping of fifteen hundred envelopes, and the writing of about two hundred letters and postals. One great-grandma over eighty folded fifteen hundred leaflets, 'Pew to the Pulpit,' and said she was glad there was something still which she could do for the Lord. Others in the brighter hours of long suffering, or leisure hours of caring for the sick, folded the other leaflets; while those who could not use their hands for even these light burdens gave money, and almost baby fingers put on the stamps. So in these ways the hands which unsupported would have been helpless have been held up, and the constitution of the Free Baptist Sunday-school Missionary Society is in the hands of every pastor and of many others.

"To others not of this church are we also indebted for assistance. Mrs. M. J. Coldren was the *first* to say, 'Let me help'; and I hope the sisters in Wisconsin will water well the seed she has sown in that State. Let us all bring the little ones to Jesus. He is as ready now to bless as at the time the disciples thought he ought not to be troubled; but would he have blessed those children if their mothers had not brought them? May God help us to see our opportunities.

"Sincerely yours,

J. M. WEST."

NEW HAMPSHIRE.

The New Hampshire Woman's Missionary Society met in connection with the centennial session of the New Hampshire Yearly Meeting in New Durham June 7 and 8. A business meeting was held in the church June 7 at 4 P. M. President Mrs. M. G. Osgood in the chair. The report of secretary showed increased interest and an increase of funds raised over last year of nearly five hundred dollars.

Voted to elect a Yearly Meeting agent for the HELPER.

Elected following officers for ensuing year: Mrs. M. G. Osgood, president, Alton, N. H.; Miss Ella C. Hurd, secretary, W. Lebanon, Me.; Mrs. J. W. Scribner, treasurer, Goss-ville, N. H. Executive committee: Mrs. D. W. C. Durgin,

Mrs. C. L. Pinkham, Mrs. J. E. Sanborn, Mrs. N. A. Avery, Mrs. A. J. Eastman, Mrs. B. F. Jefferson, Mrs. C. S. Perkins. HELPER agent, Mrs. C. W. Talpey, Farmington. Mrs. Smith was present and added much to the interest of the meeting by her strong, earnest words in regard to the work in India so dear to her heart, the Sinclair Orphanage and day school.

A public meeting was held at 7.30 P. M., led by Mrs. Osgood. Meeting opened with prayer by Mrs. Altie J. Phillips. Then followed an "Historic Sketch of the W. M. S." by Mrs. M. A. Davis. Mrs. Smith was next introduced and her expression of thankfulness for the privilege of being once more in her native land after the long years of service in India was an appropriate introduction to the next speaker, Miss L. A. DeMeritte, who earnestly presented the claim of a "thank offering." Her words were responded to by a collection amounting to *fifty-one dollars*. An address by Mrs. E. S. Burlingame, completing the program, was listened to with the closest attention. She presented several phases of our work and brought out clearly the fact that personal spirituality in the church is the power necessary to convert this world to Jesus. Both Mrs. Burlingame's address and Mrs. Davis's paper should be printed and read by every woman in the denomination. The "True Memorial Quartette" of Rochester furnished most excellent music. Benediction by Rev. R. H. Gilkey.

An adjourned meeting was held in the church June 8 at 5 P. M., with Mrs. Osgood in the chair. The meeting was a full one, many workers from all parts of the State being present. The business of the meeting was the question of consolidation. The following resolution was presented :

"Whereas, In the providence of God there has been committed to the Free Baptist Woman's Missionary Society specific work, including Sinclair Orphanage, zenanas, ragged and industrial schools, and Bible teaching in India, certain departments in Storer College and funds for the education of the colored people ; therefore,

"Resolved, That we believe it to be the duty of the Free Baptist Woman's Missionary Society in its organized capacity to care for these trusts until suitable provision is made for the continuance of the work by an equitable representation of women in the delegation to General Conference, on the Conference Board, and in the general management."

An informal vote was taken in favor of unqualified consolidation, which received not a single supporter. After a frank and thorough discussion of the question on all sides it was voted to adopt the resolution presented. Our beloved Mother Hills was with us and gave inspiration and strength to us by her presence.

I quote in closing this report the words of our retiring secretary, Mrs Minnie B. Hunt: "Let this be our aim—'More and better work for Jesus.'"

ELLA C. HURD, *Secretary.*

Our Young People.

LETTER FROM MRS. S. P. BACHELER.

[*Concluded.*]

IN all there are about one hundred and fifty zenana pupils, and it is the aim of the superintendent to examine each pupil once a month in all her studies. Sometimes it doesn't get done. Often when the superintendent is all ready to go, and the particular teacher whose work she is to examine is waiting, there will be sick people also waiting to be attended to; and before they are all waited upon others have come, and then it is too late to go that day. On the day that I spoke of in the first of this letter we avoided more than half a dozen patients who had been waiting in front of the dispensary, and

slipped out at the back of the house and round by the school-house, and so got away unseen to the road.

Now, a little word to the A. C. F. In my Bengali school I have three classes in English, and they are much interested in reading the pieces your missionary writes home and which come back here in the *Myrtle*. Dear young friends, your missionary is a *very much alive* man. God is with him and is blessing his work. You have good reason to thank God for him, and be sure never forget to pray earnestly for him and his dear wife and the dear little Edwin.

It is very hot here during the day. We have to shut up the house tight at eight in the morning to keep out the hot wind, and then inside it is very close; so everybody has punkas and people to pull them. A punka is a big hanging fan pulled by a strong cord. A woman or an old man who can't do work can pull it. We pay a pice an hour, and this money feeds a family of three for a day. It would be hard for us to get on without this moving air.

My dear young friends, this is a wonderful world we live in. New things are happening all the time. I can remember very well when there wasn't a railroad in America, and now the country is full of them; and the steam ships, and the telegraph, and the telephone, and the electric light, and other things just as wonderful. Just think! when I first came out here I came in a *six hundred ton ship* and was five months and a half without seeing land. The last time I came in a three thousand five hundred ton steamer in less than six weeks. When I was a girl as old as you, and studied geography, the greatest part of Africa was marked "unknown." Now it is almost all known, and many missionaries are preaching Jesus to the poor ignorant ones. I might go on ever and ever so long, telling of wonders that are all the time astonishing the people. Now all these wonderful things have been thought out by men and wrought out on things *without life*,—things that some time or other will pass away; and God is ex-

pecting his people to think out and work out things *as* wonderful on living beings who will live eternally, and they are doing it. Missions are really working miracles—miracles more astonishing than any thing done by man. I cannot begin to tell about these things; but if you shun foolish and worthless books, and read instead about the real good things that are being done, you will be better and happier. Remember, too, that your pennies, dimes, and dollars are working for you and will be put down to your account.

Your young old friend, S. P. BACHELER.

THE CLOUD.

[Translated from the German of Reinick.]

ONE hot summer morning a little cloud arose from the sea, and, like a blooming, playful child, looked through the blue sky and over the wide earth, which for some time had lain sad and languishing from the effect of a long drought.

As the little cloud sailed through the heavens she looked on the poor people below, working in the sweat of their brow and suffering from fatigue, while she was free from care and toil and was borne along by the light breath of the morning.

"Alas!" said she, "if I could but do some good to the poor people there below—something to lighten their labor, to soothe their cares, to supply food to the hungry, to refresh the thirsty!"

And the day went on, and the cloud grew larger; and, as she grew, the hopes of men were turned towards her.

But on the earth the heat still increased. The sun glowed and scorched, and beat on the heads of the laborers till they were near fainting; yet they must work on, for they were very poor.

They cast a look of entreaty towards the cloud, as if to say, "Ah! you can help us!"

"Yes, I will help you," said the cloud; and immediately began to descend gently towards the earth.

But now occurred to her what she had heard in the bosom of the ocean when a child ; namely, that the clouds found death whenever they sank too low and came near the earth.

For some time she descended and allowed herself to be carried hither and thither. At length she stood still and said boldly and joyfully :

“ Men, I will help you, happen what may ! ”

This thought made her suddenly gigantic, strong, and powerful. She had never even thought herself capable of such greatness. She stood over the earth like a beneficent God, and raised her head and spread her wings over the fields. Her splendor was so great that man and beast shrank from it ; the trees and grass bowed their heads ; but all saw in her a benefactress.

“ Yes, I will help you ! ” continued to cry the cloud. “ Receive me ! I die for you ! ”

It was a mighty purpose which she therein executed. A bright light shone through her, thunder roared, undying love transpierced her, and she sank to earth dissolved in a flood of rain. This rain was her deed ; this rain was her death ; in it she was glorified. Over the whole land as far as the rain spread arose a bright bow made of the finest rays of the sky. It was the last visible manifestation of her great, self-sacrificing love. In a short time it also disappeared, but the blessing conferred by the cloud upon suffering and relieved man long remained.

WE are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.—*George Eliot.*

CLEAR the window of the soul of cobwebs, spider-woven by prejudice and unbelief and sin ; that through faith's crystalline atmosphere you may look through the gate into the heavenly city.—*F. R. Macduff, D. D.*



ALL CAN HELP.

[For some very little children.]

BY MRS. C. A. SOULE.

Child.

LITTLE cloud, little cloud,
Why don't you stay up high?

Cloud.

Because, if I do,
The spring will soon go dry.

Child.

Little spring, little spring,
What makes you bubble so?

Spring.

Because, if I don't,
The river will be low.

Child.

Little river, little river,
Why don't you once keep still?

River.

Because, if I do,
I cannot turn the mill,

Child.

Little mill, little mill,
What makes you work alway?

Mill.

Because, if I don't,
There'll be no flour to-day.

Child.

Little man, little man,
Why are you running so?

Man.

Because, if I do,
My wife can mix the dough.

Child.

Little woman, little woman,
What makes you work so fast?

Woman.

Because, if I don't,
There won't be bread to last.

Child.

Little fire, little fire,
What makes you burn so bright?

Fire.

Because, if I do,
The loaves will come up light.

Child.

Little boys, little girls,
What makes you look so glad?

All.

Because, don't you know?
Our bread and milk we've had.

Teacher.

Little boys, little girls,
What are you going to do?

All.

Going to live like Jesus,
And try to be good and true.

FIGHTING FOR JESUS.

BY EMILY HUNTINGTON MILLER.

THE children had the whooping-cough; Hugh and Alice and Jenny and the twins. You can imagine what a racket they made; for when Alice left off coughing, Hugh or Jenny was sure to be just beginning, and the twins coughed, as they did everything else, both together. Of course they could not go to church, and that was how Aunt Ruth happened to think of preaching them a sermon. The rest of the family

went to hear the bishop, and Aunt Ruth arranged her congregation on the sofa, and gave them some lumps of sugar with cough medicine dropped on them. Hugh and Alice liked the medicine, and the twins would have swallowed any kind of a dose for the sake of a lump of sugar. Then Aunt Ruth began.

"My text is a very short one. It has only four words and it is about fighting."

"I know," said Alice, looking at the boys; "Thou shalt not fight."

"H'm," said Hugh, "that's no text."

"The congregation mustn't interrupt," said Aunt Ruth. "My text is about fighting, and it is this, 'Fight the good fight.' You may all say it with me. If I were a minister I should always have my people repeat the text." They all repeated it together, and then Aunt Ruth went on.

"The first thing I want to say about my text is this: There is a fight going on in this world; not just a battle, which comes to an end because one side or the other is beaten, but a regular war, that goes on and on, day after day and year after year, and never really comes to an end. It is a fight between all the good and all the bad; a fight between everything that is true and pure and noble and lovely and everything that is untrue and impure and dishonorable and unlovely.

"The second thing is, Everybody is wanted for it.

"In most wars this is not so. If the old men come and say, 'We want to join the army; take us,' they tell them, 'Oh no! you are too old; we want only strong men.' And if the women or the girls should say, 'We want to join the army; take us,' they would say, 'Oh no! you are only women; you cannot fight; we must have strong men.' And if the boys say, 'Take us,' they tell them, 'Oh no! you are too young; only strong men can fight.' But in this fight everybody is wanted; young and old, weak and strong, and, most of all, the children.

"The third thing is, Everybody is in it.

"No one can stand on one side and say, 'I am not going to

join either army,' for every one is enrolled on one side or the other and helping either the good or the bad to win. Satan does not wait until we come and say, 'Put me down on your side; I am going to fight in your army.' No, indeed, most people never say that; but Satan finds them standing idle, or, waiting to make up their minds, or trying to please themselves; and he says, 'Put them down in my army, every one that is not fighting me counts one on my side.'

"The boy that wouldn't swear himself counts on the wrong side if he goes with those that do swear or stays to listen to profane and wicked words. The girl that would not tell a lie herself counts one on the wrong side if she only laughs at those who do. Satan says, 'Every one that is not against me is on my side,' and Jesus Christ says, 'Every one that is not with me is against me.'

"The next thing is that on both sides they have recruiting-officers and camps of instruction. You know that when men are first gathered into an army they do not know how to be soldiers. They have to learn to obey orders, and to be always ready and watchful and vigilant, and how to use their weapons, and to bear all sorts of hardships like brave soldiers.

"Satan has his camps of instruction on the street corners, and in the saloons, and at the theaters, and in all places where his crafty officers can get hold of foolish people and teach them his ways.

"And Jesus Christ, the great captain of the other army, has his camps, too,—in the homes, and the churches, and the Sunday-schools, where children are taught how to march, and stand guard, and use their weapons."

"What do they fight with, auntie?" asked Hugh.

"The Book of Instructions tells all about that; you learned it not long ago, Alice."

"Oh yes! I remember. 'Wherefore take unto you the whole armor of God, that ye may be able to withstand in the

evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace ; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.' ”

“Thank you, Alice, that was exactly right ; and then it says we are to pray always, and to watch with all perseverance. But I was going to tell you one thing more about this fight. All the soldiers in Christ's army fight under the very eye of their leader, and he is always at hand to see their brave deeds, and send them help when they need it. You know it sometimes happens in battles that a soldier or a company of soldiers will be surrounded by the enemy, and find themselves in great danger, with no way to send for reinforcements, and are cut to pieces before any help can get to them. But in this fight Christ's soldiers have only to say, ‘Lord, be thou my helper’ ; and the commander answers, ‘Fear not, for I am with thee : I will deliver thee.’

“Another thing is that every faithful soldier is sure of promotion, whether he does little or much, if he only obeys orders and does his best. In other armies thousands of brave men die and are never heard of, or go away maimed and crippled and poor, while the great officers get all the glory. But Christ rewards every one of his soldiers, and gives them all crowns and honors. He says only, ‘fight the good fight,’ and promises that ‘he that overcometh shall inherit all things.’ ”

“I am going to fight in that army,” said Jenny.

“So am I,” said Hugh ; “only it sounds nice to talk about, but I could never quite see what a fellow was to fight.”

“I think my sermon needs an application,” said Aunt Ruth, “because that is the trouble with all of us ; we are expecting to meet some terrible enemy and have an out-and-out fight with him. Now I can tell you children some of the ways you

will have to fight. Some of these cold mornings when the rising-bell breaks right into the middle of a nice dream, and the bed feels so warm and soft, you'll hardly suspect that you have a chance for fighting by jumping bravely up and obeying orders. And some morning when everything goes wrong, and your hair is all tangles, and your shoe-strings get into hard knots, and you have something for breakfast that you don't like at all, you may never think that you have a chance for very brave fighting by just calling on your Captain for help, and being pleasant and patient in spite of all.

"And when you have hard lessons to learn that you don't feel very much interest in, and can't really see the use of, you may not think that if you try to shirk them, instead of faithfully doing your best, you have lost a chance for a good fight.

"And when you are tempted to break a rule of school, or play some funny trick, or take a mean advantage in a game, or cheat a little in play, or neglect work that you ought to do, or say a teasing thing to make some one else angry, or say an unkind thing, or repeat an evil story, or tell an untruth,—you may not think it, but these are all battles to be fought and won in the name of Jesus, and he is just as ready to help us win them as he was to help Paul or Stephen.

Hugh and Alice and Jennie looked very thoughtful, but the twins began to wriggle about, and Lonny, who sat next the end, had been slyly dangling a string over the old cat's head for some time. So Aunt Ruth closed her sermon, and dismissed the congregation; but Alice leaned upon her shoulder to whisper:

"Auntie, if a girl tried not to be so careless about tearing her clothes and leaving things out of place, would that be fighting?"

"Certainly it would," said auntie.

"And would Jesus help us about such things as that?"

"Indeed he will, my darling."

"Then I know one way for me to fight," said Alice, kissing her auntie.

IMPORTANT.

WITH Aug. 31 closes another financial year of the Woman's Missionary Society. State and local Auxiliaries and individuals who are doing *special* work will bear this in mind, and send to the treasury by Aug. 31 all *pledged* salaries of missionaries, teachers, support of scholars, etc., if possible.

Also, the Society will soon need special funds for the passage of missionaries returning to India. For these reasons it is very necessary that all yearly dues should be collected and forwarded to the treasury at once. If our Christian women who have been prospered in money matters and have good incomes could realize the need there is in our India field just now, I believe our treasury would be amply supplied with funds not only to return missionaries but send new ones.

"A word to the wise is sufficient."

LAURA A. DEMERITTE, *Treasurer.*

Dover, N. H.

NOTE.—Please address the editor according to new address on cover, except that communications sent before Aug. 20 may be addressed,

Mrs. Emeline Burlingame Cheney,
Ocean Park, Maine.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1892.

MAINE.		
Augusta aux., "native teacher"	\$8.00	Lebanon, Rev. S. Cole..... \$1.00
Acton and Milton Mills aux.,		Limerick aux., L. M. Mrs. E.
H. and F. M.....	6.00	M. Brown..... 5.89
Cornish, Miss C. W. Pugsley		Litchfield Plains aux., Tipperi
yearly dues \$1.00, T. O. \$1.00	2.00	\$13.00, Friend T. O. \$5.00.... 10.00
East Livermore aux., \$2.02;		Mapleton aux., Teacher "Par-
Floral Club \$10.00 bal. L. M.		as"..... 12.50
Miss Helen A. Hutchinson ..	12.02	New Portland aux., 1st ch..... 2.00
		do Mrs. Wm. Gordon 1st
		ch. 1.00

North Lebanon aux., 1st F. B. ch.	\$4.00	Walnut Grove aux., Miss Butts and Mrs. Lightner.....	\$6.00
Portland aux., Mrs. Boothby's sal.	2.00	* VERMONT.	
do "Willing Workers" Rag. sch. Midnapore.....	10.00	Enosburgh Q. M., col. by Rev. A. Vilas for Mrs. Smith's sal.	\$5.00
South Berwick aux., for Miss Butts	11.00	Middlesex, "Loyal Myrtle League" for Telugu in Sinclair Orphanage.....	7.50
South Windham, ch. Zen. Work Balasore.....	5.00	South Strafford aux., Mrs. Smith's sal.....	5.00
South Parsonsfield aux., Rag. sch. Midnapore bal. L. M. Mrs. R. M. Hilton and L. M. Mrs. J. F. Bickford.....	9.00	Waterbury, Mrs. L. S. Lougee for F. M.....	2.00
Steep Falls aux., Mrs. Boothby, West Falmouth, Helping Hands Sinclair Orphanage	12.50	MASSACHUSETTS.	
West Lebanon aux., Gen. Fund,	7.50	Blackstone aux., Miss Franklin	\$10.75
NEW HAMPSHIRE.		Blackstone, Y. F. and Busy Bees do	5.00
Belmont 2d ch. Miss Butts and Mrs. Lightner.....	\$3.00	Haverhill aux., for the Haverhill work at Balasore.....	15.00
Belknap Asso. aux., Miss Butts and Mrs. Lightner	19.28	Haverhill aux. Gen. Fund.....	5.00
Canterbury Center ch. Miss Butts and Mrs. Lightner.....	5.00	Lowell, Ella L. Belyea for Raiebonni in Sinclair Orphanage.....	5.00
Center Sandwich aux., do do... ..	8.00	Lowell aux., Chelmsford St., Sumatti and Sayta.....	11.25
Concord ch.	7.00	Somerville aux., F. M.....	8.50
Danville aux., Gen. Fund.....	10.00	RHODE ISLAND.	
Great Falls aux., Bessie Peckham Sch. and L. M. Miss Annie Chesley	20.00	Auburn Crystal Band, Miss Franklin	\$3.00
Gilford Village aux., Miss Butts and Mrs. Lightner....	6.00	Carolina aux., do.....	5.00
Gilmanton Iron Works aux., Miss Butts and Mrs. Lightner,	5.00	Georgiaville ch, do.....	10.00
Hampton aux., do do.....	10.00	Providence aux., Park St., do.	10.00
Loudon Center aux., do do....	11.25	Providence, Miss. Band, do....	2.50
Laconia aux., do do.....	7.00	Pawtucket, "Willing Workers," do	10.00
do do L. M. L. Laconia Sch.	1.50	Pascoag aux., do.....	5.00
do Children's Soc. makes Miss Ora B. Gordon L. M....		Tiverton ch., do.....	6.25
Laconia Children's Missionary Concert col. for Laconia sch..	10.00	Mrs. P. W. Griffin, birthday offering, Miss Franklin.....	1.00
Laconia Children's Soc. for do..	5.00	NEW YORK.	
Manchester Mrs. Sarah B. Bachelder T. O.....	4.00	Auburn, Mrs. E. S. Stiles T. O.	\$5.00
New Durham Q. M., for Miss Butts and Mrs. Lightner	7.00	West Oneonta aux.....	14.00
New Durham aux. do do.....	5.00	INDIANA.	
New Market aux. 1891	15.00	La Grange Q. M. aux., F. M..	\$6.33
do Aux. 1892	10.05	Noble Q. M., Tippecanoe, Wolf Lake, and Q. M. col. for new missionary	5.41
New Hampton aux., Miss Butts \$2.50, Gen. Fund \$3.50.....	6.00	MICHIGAN.	
do Young People's Society for New Hampton sch.	5.00	Calhoun and No. Branch Q. M., col. by Mrs. Burlingame for Mary Bacheler	\$5.41
Portsmouth aux.....	3.00	Calhoun and No. Branch, for Mary Bacheler \$5.95, H. M. \$1.98	7.93
Rochester aux. True Memorial ch., Mrs. Lightner's sal.....	5.00	Genesee Q. M., Mary Bacheler \$12.37, H. M. \$4.00	16.37
Rockingham Q. M. aux.....	5.00	Hillsdale Q. M., Mary Bacheler \$35.05, H. M. \$10.30	45.35
Strafford Corner aux. Miss Butts and Mrs. Lightner.....	5.00		
South Barrington Mrs. M. E. Briggs	1.00		

Holton and White River, Mary	
Bachelor \$1.95, H. M. .98.....	\$2.93
do Q. M. aux., Mary Bachelor.....	7.27
Montague, H. P. Keyes.....	1.00
Van Buren, Mary Bachelor	
\$12.30, H. M. \$4.85, and Storer	
Col. \$3.60, and L. M. Rev.	
Mrs. Anna Barton.....	20.25

ILLINOIS.

Campbell Hill Aux., for assist.	
in Orphanage	\$6.50

WISCONSIN.

Milwaukee, Carrie B. Hitchcox	
for Home and Foreign Mis-	
sions	10.00

IOWA.

Aurora aux., Mrs. Miner's sal..	\$2.75
do Mrs. M. Miller, do.....	2.00

Central City aux., do.....	\$3.75
Pleasant Hill Ladies Aid Soc.,	
Mrs. Miner.....	4.93

MINNESOTA.

Minneapolis, Lillian Phelps	
Ingham for zenana work....	\$25.00
Minneapolis aux., 1st F. B. ch.	
for F. M.....	12.5c
Northfield, C. H. Batson.....	.85
Winnebago City, Miss L.	
Shwanke.....	1.00

NEBRASKA.

Long Branch ch., for F. M.....	\$7.30
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SOUTH DAKOTA.

Sioux Falls S. S., for Suli, Sin-	
clair Orphanage.....	\$11.00

Total\$680.75

LAURA A. DEMERITTE, Treas.

CORRECTION.—Portland, Me., credit of \$23.00 should have been to the Aux. of the 1st F. B. church.

Receipts for June, 1892.

MAINE.

Atkinson ch.....	\$4.35
Berwick, Mrs. M. A. Fiske T.	
O., for return of missionaries,	2.00
Burnham ch., Mite Box aux....	1.00
Casco Union aux., Mrs. Booth-	
by's sal.....	5.00
Clinton aux.....	4.36
Charleston ch.....	2.00
Corinna, Mrs. O. W. Fisher....	.50
Corinth, Mrs. F. D. Tasker,	
Mrs. McGregory, each \$1.00..	2.00
Dover and Foxcroft aux.....	2.00
East Otisfield aux., Bible wom-	
an at Balasore	3.50
East Hebron ch., F. M.....	4.50
Exeter Q. M. aux.....	8.00
Farmington Q. M. aux., L. M.	
Mrs. Fanny Niles, Bean's	
Corner.....	20.00
Hermon, Mrs. Swan 10, Mrs. J.	
J. Banks \$2.00, Mrs. F. S.	
Emerson for Bible teacher .25.	2.35
Lisbon aux., Miss Coombs's sal..	10.00
Lewiston, Eva F. Buker of	
Flushing, L. I., member Main	
St. ch. T. O. and L. M.....	20.00
Maxfield, Mrs. Mary E. Tour-	
tellott	1.00
Milo ch.....	4.55
Medford aux.....	1.91
Ocean Park, Miss L. Knight	
T. O.....	1.00
Parsonfield Q. M., for appro.	
and on L. M. of Mrs. Newton	
Clough, Brownfield.....	9.00
Palmyra ch.....	2.50

Springvale aux.	\$15.00
South Dover, Mrs. A. C. Lam-	
bert F. M.	1.00
Sebec, Mrs. Livermore, Mrs.	
Harding each \$1.00.....	2.00
Sebec Q. M., col.....	8.00
Thorndike, L. M. Mrs. David	
Brackett, Jackson.....	20.00
Thorndike, support of orphan in	
India.....	10.00
Waterville Q. M. aux.....	4.77
West Franklin ch., F. M.....	6.25

NEW HAMPSHIRE.

Ashland, Mrs. D. Batchelder Y.	
M. T. O.	\$5.00
Belmont aux.....	9.43
Contoocook ch., Miss Butts and	
Mrs. Lightner.....	10.00
Danville aux., T. O.....	10.00
Dover aux., Wash. St. ch. T. O.	
\$17.47	18.47
Epsom ch., H. M. \$2.00, F. M.	
\$4.00	6.00
Meredith Vil. aux., Miss Butts	
and Mrs. Lightner.....	17.43
N. H. Y. M., Woman's Miss.	
Meeting T. O. col.....	46.00
Madison ch.....	7.00
New Hampton, Young Ladies'	
Miss. Soc. for Miss Butts's	
sal.	12.75
Rochester aux., True Memorial	
ch. for school in Balasore....	5.00
South Newbury, Mrs. Mary A.	
Cram F. M. .50, Gen. Fund	
.50.....	1.00

South Newbury, Mrs. Annie G. Messer, Isaac F. Blodgett, ea. .25, and Mrs. M. W. Cheney \$1.00 for Storer Col.....	\$1.50
Sandwich Q. M., Col.....	5.00
Tamworth Iron Works ch.....	6.00
Whitefield aux.....	7.00
Wilmot ch., 1st F. B.....	4.00

VERMONT.

Corinth aux., Mrs. Smith's sal.,	\$1.82
Corinth church, col. Mrs. Smith's sal.....	1.00
Corinth Q. M., col. Mrs. Smith's sal.....	2.54
East Orange aux., Mrs. Smith's sal.....	2.54
East Williamston aux., Mrs. Smith's sal.....	6.00
Washington aux., Mrs. Smith's sal.....	2.00
West Topsham aux., Mrs. Smith's sal.....	5.50

MASSACHUSETTS.

Abington, Mrs. Talbot and Mrs. Pierce, each \$1.00 T. O.....	\$2.00
Amesbury, five ladies of ch. T. O.....	4.55
Boston church, T. O.....	5.00
Lawrence aux., T. O. \$5.38 for Sinclair Orphanage.....	12.15
Lowell, Precious Jewels \$5.00, Sunshine Class \$2.00, Chelmsford St. S. S. for Ragged sch.,	7.00
Lowell, Golden Rule Mission Band Paige St. ch. for Jisida Sinclair Orphanage \$25.00, and Woman's Department Storer Col. \$25.00.....	50.00
Somerville aux., T. O.....	3.47
Wellesley, O. S. Bean, F. M. \$6.00, Storer Col. \$3.00	9.00
Worcester ch., col. by Mrs. Burlingame	5.15

RHODE ISLAND.

Central Ave. Mission, Miss Phillips's return passage.....	\$5.00
Olneyville aux., Mite Boxes Miss Franklin.....	34.10
Olneyville aux., T. O. Miss Phillips's return passage	35.40
Warwick Central ch., Mrs. F. C. Biadeen for Miss Franklin,	1.00

NEW YORK.

Jefferson Q. M., Woman's Miss. Soc. T. O. col.....	\$5.00
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ILLINOIS.

Macomb, Mary Vose annual dues \$1.00, T. O. .25	\$1.25
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INDIANA.

Wolf Lake and Tippecanoe aux., col. for new missionary	\$10.49
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MICHIGAN.

Clarendon and Eckford ch., col. by Mrs. Burlingame	\$3.11
Cook's Prairie ch., col. by Mrs. Burlingame	3.65
Grand Ledge aux., col. by Mrs. Burlingame	2.00
Lansing Q. M., col. by Mrs. Burlingame.....	3.60
Montcalm Q. M., Bible woman with Mrs. Ager.....	1.65
St. Joseph Valley Y. M., col. by Mrs. Burlingame.....	6.00

IOWA.

Agency City, Mrs. E. D. Woodford for Mrs. Miner's sal.....	\$1.00
Waterloo aux., T. O. for Storer Col. \$11.00, and for sending a missionary to India \$15.00	26.00

WISCONSIN.

Winneconne aux. T. O.....	\$5.25
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MINNESOTA.

Huntley aux., F. M.....	\$5.00
Minn. Y. M. aux., F. M.....	10.54
Minneapolis aux., 1st ch. F. M.,	12.50
Money Creek aux., for Jhumpi Dar at Balasore.....	25.00
Winnebago Q. M. aux., F. M....	1.90
Winnebago City aux., F. M.....	8.00
Welcome aux., F. M.....	5.00
Winona and Houston Q. M. aux., F. M.....	4.21

SOUTH DAKOTA.

Sioux Falls aux., T. O.....	\$1.28
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WEST VIRGINIA.

Harper's Ferry, F. B. S. S.....	\$12.00
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NOVA SCOTIA.

Doctor's Cove, Laura P. Wilson	\$5.00
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MISCELLANEOUS.

A subscriber of HELPER T. O. F. M.....	\$1.40
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Total.....\$710.13

LAURA A. DEMERITTE, Treas.
Dover, N. H.

CORRECTION.—Credit to Y. P. Soc. of New Hampton should have been \$19.00. The certificate of L. M. should have been for Mrs. Anna A. Hurd, Cape Elizabeth Me.